

Megiddo Message

Two Parables, One Meaning

THE SEEING EYE

THE ROYAL GRANT

MEDITATIONS ON THE WORD

YOUR QUESTIONS ANSWERED

WHAT WILL YOU DO WITHOUT JESUS?

Megiddo Message

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Kenneth E. Flowerday, Acting Editor
A religious magazine, devoted to the cause
of Christ and published for the dissemina-
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- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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Dear Christian Brother:

We are receiving the Progressive let-
ters every month from members of *Me-
giddo Mission Church*, and we thank you.
Also, we are receiving the lessons of the
Bible for our children and for which we
are very thankful.

We have read the Bible answers of March
7th issue. Thanks. We would like more
explanations in regard to God's plan. We
thank you very much that we have learn-
ed of the Word of God in Christ Jesus
our Lord.

Hudson Bay Jct., Sask., Can.

E. M. S.

Enthusiastic

Dear Friends,

I have enjoyed reading all of your books
that you sent me. I could not lay them down
until I was done with them. They are really
wonderful and full of truth. They really
opened my eyes and heart, and much more
of understanding of our faith.

I am so glad that I have come across you
people to let me know all this. I am sure
there are many more in this world who are
seeking the real Truth also.

Farley, Iowa

Mrs. L. F.

Satisfaction

Dear Friends:

I have enjoyed reading your MEGIDDO
MESSAGE. It has given me a great deal of
satisfaction.

I look forward for each issue of your
MESSAGE.

Back Bay, N. B.

Mrs. J. K.

Anticipating Victory

My Dear Sisters,

Today I was making a list in my mind of
the things that I am thankful for. Of
course, we are all most thankful for know-
ing the Truth.

A soldier must be constantly marching,
ever moving forward; and to do this, his
feet must be "shod with the preparation
of the gospel of peace." Being shod with
these sandals will bring the great peace
which comes to those who love His law, and
nothing shall offend them. So, "lest your
mind should be corrupted," put on "for an
helmet the hope of salvation." Faith is
an absolute necessity, but we all must have
hope. Do not expect to be overcome—expect
to overcome: anticipate victory!

Columbus, Ohio

Mrs. F. H.

Deceased

Dear Sir:

My dear husband Mr. J. Millward, passed
away March 22 at one o'clock.

There are two sons to comfort me but
without Christ we are nothing. He loved
to read your MESSAGE. Hoping to meet a-
gain on that beautiful shore where pain
and sorrow are no more.

Netherton, Worcs, England Mrs. J. M.

Two Parables, One Meaning

HOW TRUE are the words which we have just sung:

"The wisdom and beauty, the glory and wealth,
Of worldly ambitions decline,
And soon are forgotten as dreams of the night;
But they that be wise shall shine."

All the dreams of wealth, of ambition to gain worldly wisdom, honor and fame, are as a dream of the night; they soon pass away and come to nought. Only those who are wise in the ways of the Almighty, wise in doing what He has commanded, wise in putting forth every effort to accomplish the work and become worthy of salvation, shall shine in the new heavens.

The question before each of us should be, What must I do to avoid passing away like a dream of the night, and be worthy of living on and on through a glad some eternity, and shine as the stars forever and ever?

In Matthew 21, beginning with verse 33, we find Jesus propounded to the people a parable. This parable embraces the plan of salvation in its entirety up until Christ's second coming, foreshowing God's ultimate abandonment of the Jewish nation, and the transfer of His attention to the Gentiles. The parable states as follows: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

We have the parable; now, for its meaning. The mighty God of heaven is represented here and in other portions of the Scriptures as maintaining a vineyard here upon earth, and early in the morning of the day of salvation He began hiring laborers to work for Him, promising them that if they would faithfully serve Him during life's short day, He would give them wondrous pay, even an endless life of joy and happiness, and this earth beautified and glorified as their eternal abode.

The Vineyard—Church

A certain householder planted a vineyard. The vineyard indicated in the parable was literal, but its counterpart could not be. It would have to be figurative or spiritual. Isaiah 5:7 speaks of this spiritual vineyard of

the Lord and reveals its make-up: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." Not that He was setting out literal plants or vines in a literal vineyard, no, but it referred to men and women. It referred to God's church, the people who were making an effort to live above the trivial concerns of their mortal existence, trying to prepare for eternal rewards.

The parable continues: "he hedged it round about." The Lord took the necessary steps to provide the right setting for His vineyard. He hedged it about. He established its boundaries so definitely that no worker need be confused as to its limits, nor be distracted from his work by outside influences. This has always been true of God's vineyard. His true workers have always been separate and apart from the world. Either they were in His vineyard or they were not. There was no halfway ground.

This distinction was sharply drawn in the sublime scene on Mt. Carmel, and in the case of Moses and the people of Israel after Aaron had made the golden calf. The ringing question was: "Who is on the Lord's side?" "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." The wall around God's vineyard was intact in the days of Jesus when, speaking of His disciples He said to His Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:14-16). And after Jesus had spent a number of years at the Father's right hand He sent back a message to us, stressing the need for a definite line of demarcation between His followers and the world. Speaking of Babylon He said: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

The hedge was in place during Apostolic times. Paul was speaking for God when he said: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). And the Apostle John speaks forthrightly: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15, 16). Sin always contaminates; evil communications always corrupt good manners; hence God always protects His workers by a wall of separation: "thou shalt" and "thou shalt not." "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (I Cor. 10:21).

The Wine Vat and Tower

Then the parable continues; the householder "digged

a winepress in it, and built a tower." God never fails to provide the equipment that is needed to properly carry through His project. He built a winepress. A winepress is a device by which the juice is squeezed out of the grapes, or, making a spiritual application, the good life extracted from the worthless pulp of our unregenerated lives, our natural selves. If living the truth as we should this process goes steadily on, a continual change from vessel to vessel, from an old creature to the new is imperative.

The Greek word translated winepress also has the meaning of a vat. One of the newer translations employs the term "wine vat." A vat is a container, a place of storage, a receptacle that holds something. God, in His foresight and kind concern for us as a part of His vineyard provided us with a mind; with the power to learn, to remember, to reason, to reflect, to choose. How we should appreciate God's goodness in providing us with this wine vat! Let us store our minds with His precious knowledge and employ all our mental powers to the end that we may have laid up for ourselves a good foundation against the time to come, that we may lay hold on eternal life.

Furthermore the householder in Jesus' parable built a tower in the vineyard. Today there are many and varying types of towers in use. We have radio towers, television towers, towers for supporting high voltage transmission lines, signalling towers, towers to support radar screens. In Jesus' day most of the towers were watchtowers, where the man responsible for the safety of the community could be on the lookout for the enemy. Obviously, the tower in God's vineyard must be a watchtower. The vineyard equipment would be incomplete without it. The forces of evil are ever on the alert, hence to successfully meet their challenge the vinedresser must also be on the alert.

Isaiah the Prophet was commanded to set a watchman. These are the watchman's own words: "My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights." (Isa. 21:8). The prophet Habakkuk witnessed that he was a watchman, and that his watching took a most vital form: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd" (Hab. 2:1). No watching could be more fruitful than this. It is the greatest single factor promoting abundant growth in the divine life. "I will watch to see . . . what I shall answer when I am reprov'd." From the least skilled employee in the Master's vineyard to the most experienced worker, each must be a watchman. First and foremost we have self to watch, and we each must watch one another. "So thou, O son of man," said The Eternal, "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Ezek. 33:7). The watchtower must be manned at all times.

Now in Jesus' parable He proceeds to unfold the enemy's reaction to the master husbandman's program. We read in verses 34 and 35 of Matt. 21, "And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another."

In the centuries prior to Jesus' time this part of the

parable was fulfilled. The people were ready to stone Moses in the wilderness; Elijah the prophet was hunted like a man-eating tiger. Micaiah was imprisoned because he dared tell the wicked King Ahab that he would fall in battle. In the days of Joash, king of Judah, Zechariah, the son of Jehoiada was stoned to death because he spoke out against the king and the people for their idolatry. Jehoiada might be styled the dean of all the priests of that era. He lived to be 130 years old, and in recognition of his outstanding life in the service of God and his people, he was buried in the sepulchres of the kings. It was he who saved Joash's life when as a year-old child his grandmother, the wicked Athaliah, tried to destroy all the seed royal. Yet after Jehoiada's death Joash was so ungrateful for the kindness shown him that he caused the stoning of the priest's son, Zechariah (II Chron. 24:20, 22). In Matthew 23, Jesus, spoke of those who had been slain by the rebellious element from righteous Abel to Zacharias who was slain between the temple and the altar.

The Rejected Son of the Husbandman

But Jesus' parable didn't stop there. He knew that He Himself must suffer at the hands of His wicked countrymen. In verses 37—39 He carried His forecast down to the very time then present. "But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

The mighty God had sent prophets to His people, and last sent His Son; and they refused to hear Him, and "caught him, and cast him out of the vineyard, and slew him." Then Jesus put to His listeners the question: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons" (vs. 40, 41).

Then Jesus continues in verse 42, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" This "stone" which the builders had rejected, this wonderful "stone," had become the head of the corner.

The account in Matthew 21 marks the high point of Jesus' earthly popularity. Yesterday He made His triumphal entry into Jerusalem amid the acclamations of the multitude, had cleansed the temple of its money changers and brokers, and silenced the lame objections of the authorities with a quotation from their own Scriptures.

Today His adversaries are ready for Him—or think they are. But thrice in swift succession He has, by a series of simple illustrations and questions, disarmed them, forced them to condemn themselves, and left them muttering in their beards in baffled rage. The young Teacher from Galilee—a carpenter!—is not here dealing with simple peasants and fishermen. He faced the best educated men in the province, men with as keen minds as any generation has produced, men of long years and wide experience, masters of argument, familiar with the Prophets, and skilled in the Oriental use of parable and allegory. And they had been so easy!

Jesus' conclusion, as recorded in v. 42, was laden with a trenchant meaning which the astute Pharisees and chief

priests were instant to perceive. It may have been too deep for the bystanding multitude, but they knew, and their dishonest souls writhed under the lash of its truthfulness.

Their minds would revert to the words quoted from Ps. 118: 22, "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doings, and it is marvelous in our eyes." And to the saying of Isaiah (28: 16): "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not fear." In later years Paul, a Pharisee by training, understood—as they must have—what this foundation is, when he wrote that the true Church is "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2: 20). Not their personalities, of course, but their teachings, their recorded words: in plain words, the mighty Rock of Truth, the "spiritual Rock" of which all the fathers drank, "and that Rock was Christ" (I Cor. 10: 4). The triple foundation in its entirety is one solid Rock.

Through the ages men have rejected this foundation stone, and they still reject it. They would like well enough to build for eternity, but with their own materials and in their own way, with mud bricks and slime instead of stone and tempered mortar (Gen. 11: 3). Small wonder that their structure is a tower of Babel, forever unfinished because of the confusion of tongues—a thousand faiths and creeds claiming in word yet rejecting in fact a foundation which admits of but "one Lord, one faith" (Eph. 4: 5).

For one thing, the rock is too big and too high for them to handle, and it is not where they would like it. For another, it is too hard, too unyielding. Clay is so much more plastic, accepting the stamp of any man's mind. It is recorded that the wicked King Ahaz saw in Damascus a heathen altar which he so admired that he had a duplicate made for the temple of Jehovah. So the multitude of teachers through the centuries have admired pagan structures and built foundations in their likeness, but the ancient Rock could not be altered. It was perfect, pre-cut and pre-finished. It required and would permit no tampering. So with counterfeit materials they have built counterfeit altars, upon which the thousands and millions to this day offer incense and sacrifice.

To us who have accepted and begun to build upon the true foundation, this Rock stands for pure doctrine, and for something still more vital. It is the altar upon which we may offer ourselves a "living sacrifice" (Rom. 12: 1), giving up every idol in our hearts, every way and thought of our own. Our hearts are naturally hard, and it is upon this stone that they may be broken and worked over into fit material for the future house of the Lord.

Broken or Ground—Which?

Then Jesus continued in v. 44, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Unbroken ore can never be refined. Unbroken ground is barren for man's service. The unbroken colt is worthless and dangerous, and the undisciplined child is a nuisance to those about him, a distress to himself, and a menace to society. The people of God are of necessity men and women of determination; but this determination requires direction. The stubborn will of the old natural mind must be broken, made conformable to a higher

Will, for nothing less is acceptable to God. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."

The instrument used in this breaking process is described by Jeremiah (23: 29): "Is not my word like . . . a hammer that breaketh the rock in pieces?" This hammer will very often be most effective in the hands of others, who can see our faults as we cannot see them ourselves; and our reaction to reproof reveals the sort of material that is in us.

For the time this stone is quiescent. Our falling upon it is a voluntary act, of which we reap all the benefit. There is no compulsion; we can take it or leave it. But this quiescence is our great opportunity, for it will not always be so. All things do not continue as they were, and the time of free choice is running out. Daniel saw in vision a "stone cut out of the mountain without hands," no longer static but in violent motion. Before its irresistible attack the towering structure of man's cosmos is dashed in pieces and blown away as the chaff of the threshing-floor. The gilded dust of human governments, the temples of clay with their altars of chalkstone, alike are ground to powder beneath this mighty Rock. Social, political and ecclesiastical systems go down in utter and final ruin, and so the earth is cleansed. The stone comes to rest on Mount Zion, the capital, from whence shall go forth the law that shall build a new and better world (Micah 4: 2). "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell, for I have desired it" (Ps. 132: 13, 14).

As visioned by the Prophet, the stone now begins to grow and expand, eventually becoming a great mountain which shall fill the whole earth with the glory of the Lord (Num. 14: 21; Hab. 3: 14).

This is the world's future. Of these things there is not the slightest doubt. But what will the great event, the coming of the Lord which sets this stone in motion, mean to us? Just this: unless we are broken now, we shall be ground then. The unfaithful servants of Jehovah will in that day share the fate of the incorrigibles of the nations. Any reservation, mental or moral, in our surrender to God, any portion of the old self remaining unbroken, will prove our ruin. It is much better to be broken in pieces fit for the Master's use, than ground to powder by the judgments of God.

Let us read again verse 42, and with it verse 43: "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And if you or I want to become a part of the nation to whom the kingdom shall be given, we too, must bring forth the fruits thereof. Jesus said, "Fear not little flock, for it is your father's good pleasure to give you the kingdom." The kingdom has not been given yet, but when Christ appears the second time He will give it to that "royal nation" of I Pet. 2: 9, those who have brought forth "the fruits thereof." Here are the Apostle Peter's words: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

How gratifying to think that down in this age God still

is calling men and women into His vineyard, and we are privileged to work for Him and become a part of this holy nation bringing forth the fruits thereof! The unholy nation who would not conform to God's standard of righteousness were to be rejected, whether Jew or Gentile. Only the holy nation bringing forth the fruits of righteousness should be blessed and eternally saved.

Let us quote again Jesus' revealing words in v. 44: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." We now have our choice. We can "fall" upon this stone of divine law, gladly surrender our wills to God, thereby becoming a part of the "royal nation," always to endure; or we can be stiffnecked and hardhearted during our day of probation, and after Judgment the "stone" of judicial wrath will grind us to powder.

Parable 2—The Marriage of the King's Son

Our Master was not satisfied to stop here. He never tired of bringing the divine plan before the minds of His hearers in different ways. So in Matthew 22 He spake another parable to them, this time illustrating God's purpose by a marriage, and incorporating some features not mentioned in the previous parable. They were rejecting Him, therefore were rejecting the Father which sent Him. Their forefathers had not heeded the warnings spoken to them by the prophets and righteous men of the past, and now they were following in their fathers' footsteps, hence God was about to turn to the Gentiles. In the former parable God was calling men and women into His vineyard to work, now the call is a bid to a wedding. But in each instance the Jewish nation had shown their unworthiness.

The parable reads: "The kingdom of heaven is like unto a king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come." A day is coming when the God of heaven will make a wedding for His Son, when all of those taken out during the six thousand-year day of toil and labor, those who have formed righteous, spotless characters, shall become the bride of Christ. This marriage will be enduring, it will be a holy wedlock, never to be broken. It will be the grandest wedding ceremony that ever has taken place on earth.

Away back when God commenced to induce people to come into His service He began to call, Come, come to this wedding, but then, as now, they did not want to take the trouble to put on the wedding garment. "Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: and my oxen and fatlings are killed, and all things are ready: come to the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise" (v. 4). One went to this thing, another to that. They had something else that came first, they did not want to consecrate their lives wholly to the service of the Lord.

Do we realize the acute danger of our cherishing some other interest above God and His kingdom? Unless we are very careful we will find ourselves making light of this glorious invitation to partake of the wedding feast.

And the parable continues: "And the remnant took his servants and entreated them spitefully, and slew them. But when the king heard this, he was wroth: and he sent his armies, and destroyed those murderers, and burned up their city" (vs. 6, 7). Here Jesus carries us over the time

in which God had been calling through His prophets to the Jewish nation, then the time of His own ministry down to the destruction of Jerusalem and the beginning of the Gentile times.

God did what He had threatened to do if they continued on in disobedience. He warned them in advance, and events worked out just as He said they would: the city was destroyed and has been trodden down of the Gentiles for over eighteen hundred years, and the Jews as a nation were cast off. The mighty God of heaven was longsuffering, as He is today. He had been pleading, pleading for them to turn from their iniquity, but they rejected His proffered mercy and refused to heed His warning words.

The Unrobed Guest

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage" (vs. 8, 9). Jesus showed God was going to turn to the Gentiles. "So those servants went out into the highways, and gathered together as many as they found, both bad and good:"—yes, there are both faithful and unfaithful among those who are called—"and the wedding was furnished with guests" (v. 10).

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment" (v. 11). This phase of the parable brings us down to the very close of the Gentile times. The judgment scene is fore-shown. The wedding has been furnished with guests. The king has come in to see the guests, and he sees a man without a wedding garment on. He is speechless, and forcefully removed from the wedding feast.

God has been calling, calling. He called from Adam's day through all the different ages until the great apostasy set in. Then followed the long night of twelve hundred and sixty years when no one would listen or give heed, when all were fast asleep to these glorious truths of His Word. But at long last there came a time when someone awoke and sounded the midnight cry, "Behold, the bridegroom cometh, go ye out to meet him," and now, down in this the eleventh hour of the day of salvation, He still is calling, and will continue to call until the long-planned wedding has been furnished with guests.

The parable continues: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? and he was speechless" (v. 12). The king will send His angels to gather together all those servants who are now sleeping in the dust of the earth, as we read in Dan. 12: 2, and with the living there shall be gathered before Him the covenant-makers out of all nations, and as they assemble there He sees one man without a wedding garment.

By turning to Rev. 19: 7, 8 we can learn what the wedding garment is: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The time now has arrived for the marriage of His Son, and the wife hath made herself ready. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." This wife is composed of all those called out in different ages, the different hours of the day of salvation, those who have

made themselves worthy; and right doing is the garment she is clothed with. But here is found one who is unclothed, those, also of the different hours of salvation's day, who would not listen to God's commandments after having agreed to keep them, who would not heed His words. What a shameful thing, called to a feast, a wedding feast, and unclothed!

If The King Should Come Today!

I wonder, oh, I wonder, if the King should come today—and we were called to stand before the great Judge, how many of us would have the wedding garment on? Oh, if any are found unclothed, they will be speechless! Christ will call to Judgment only those who have had an opportunity to become pure. They were enlightened, they had a knowledge of the saving truth, were given the chance to work for the eternal reward, but they made light of it. God provided prophets in olden days, then Jesus and the Apostles during the Apostolic Age, and today we have the words of Jesus the prophets and apostles. But now in Jesus' parable the grand assize has come, the time has rolled round for the marriage of the Lamb, and what happens? A great separation. Those who would not listen to the life-giving words and become pure of heart and clean of hands are found without the wedding garment, the robe of righteousness on, and they are speechless. They have no plausible explanation to offer for their dilatoriness.

"Then the King will say to His servants: 'Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth.' Not weeping and gnashing of teeth because they are experiencing some physical torment, but as Jesus said in Luke 13:28, 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.' That will be enough to cause the unfaithful to have weeping and gnashing of teeth, to see what they have lost; to see the faithful rejoicing in the kingdom of God, and they themselves shut out forever because they made light of the call and went their ways, one to this temporal interest, and another to that, and never prepared themselves for the wedding.

Much is at stake, eternal life hangs in the balance. Oh, let us never grow complacent about our prospect of gaining that full salvation awaiting all who fit themselves for it. Let us never become so unappreciative as to make light of the loving call to the wedding of the great King's Son. Let us be up and doing, then we know we can take part in that glorious nuptial feast, and be served the delicious viands of immortality, and receive life that will never, no never end.

GEMS OF THOUGHT

You may grow to great riches and glory,
 You may toil for yourself through the day
 You may write in your record and story
 The struggles you've met on the way;
 But vain is the fame that you boast of,
 And wasted the years that you scan;
 Your strength you have not made the most of
 If you've rendered your service to man.

The Seeing Eye

Of our five physical senses, we treasure none more highly than that of sight, for no other sense affords us such varied delights, nor so much enhances our usefulness. Aside from the loss of intellect we can contemplate no greater single loss among our faculties than the power of sight. And if we are fortunate enough to possess two, or even one seeing eye, we would not sell them or it for all the treasures of this world.

The power of sight is indeed one of God's richest gifts to mankind. But since that faculty, like the others with which we are endowed, is only an uncertain temporal possession—even as life itself—we should be constrained by this realization to desire the infinitely more valuable power of spiritual vision. This we do not naturally possess, but it can be acquired.

Though we cannot see God Himself yet our natural vision gives proof of the existence of an infinite, omnipotent Creator, as we behold with wondering eyes the magnificence of His handiwork in earth and sky. But the creation itself affords us no proof that the Creator, having once created the earth and brought into existence the innumerable forms of self-propagating life that inhabit it, had any further concern for the work of His hands.

Therefore without spiritual vision man finds himself a creature seemingly born to die, after having lived a short half-joyful, half-miserable existence upon the earth. He seems to himself but a chance creature in a friendless universe, and in a world of hostile forces which constantly threaten his brief life. Left to his own reasonings man can visualize no end to the process of birth, growth, decay and death, inasmuch as that process has been in operation for ages in the past. Without spiritual vision life to him therefore is futile—though sometimes interesting and absorbing—since death ends all and forces him to leave the fruits of his labors to others.

Millions of people, in facing the apparently inescapable prospect of extinction, do so philosophically, accepting death as the welcome end of an outworn life. And their philosophy of life is: "Let us eat, drink, and be merry, for tomorrow we shall die." They neither hope for, seek for, nor expect more than this life at its best or at its worst, and they are therefore, rightly certain they shall get no more.

On the other hand still other millions endeavor to console themselves with the fantasy that their consciousness and individuality will survive the death of the body in some invisible, undemonstrable form, to experience eternal and heavenly felicity "beyond the bounds of time and space." Neither of these classes possess spiritual vision, although the latter group like to think they do, and their leaders proclaim far and wide their pretension to that power.

However, a third class of individuals exist who, although they are now and always have been in the extreme minority, are also enthralled by the idea of living forever freed from the weaknesses and limitations of mortality. These, in contradistinction to the masses, are of such a disposition that they would sacrifice anything and everything of this temporal existence to obtain that immortal state. And it was to this class that the Galilean Carpen-

ter, their perfect prototype, nearly two thousand years ago addressed the words: "And ye shall know the truth, and the truth shall make you free" (John 8:32); free from anxiety about the future; free from fear of death; and ultimately free from mortality with its sinfulness, diseases, sorrows and disappointments.

To this enlightened minority, because of their possession of those rare virtues, godly honesty and humility, the Creator of the universe, the God of the Bible, has granted the power to see spiritually, to have their eyes opened to "behold wondrous things" out of His law (Ps. 119:18), things which the self-styled wise, the pretenders to spiritual vision, cannot perceive because of pride.

It is no fault of the Almighty that the masses of mankind wander on in darkness, the eyes of their understanding blinded by ignorance and superstition. He has done on His part to enlighten them. In the centuries intervening between the time of Moses the great Lawgiver and the Christian Era, prophet after prophet was raised up and sent to the apostate Israelites. Times without number the people backslid, wandering away from the true God, and time and again prophets and faithful men thundered against their infidelity and pleaded with them to return, yet to no avail. The arrival of the Apostolic Age found the hearts of men still unchanged. Jesus spent three years as the greatest Revivalist of all time, then followed many years of intensive preaching by Paul and other Christian missionaries, yet the masses loved darkness rather than light, and refused to change their ways.

Jesus in His preaching made it clear that men themselves were to blame for their spiritual blindness, when He said: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:14, 15).

The Apostle Paul in his letter to the Ephesian Church also noted the prevalence of spiritual blindness when he said: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18).

Clear, spiritual vision requires qualities not ordinarily found in human beings. Absolute honesty is a prerequisite. It nearly always is much easier to be strictly honest in financial matters than to be honest in handling the Word of God. The divine injunction is: "Let God be true, but every man a liar." But that is a difficult order for many people to fill. If not careful we shall find ourselves believing man rather than God. And again, once we accept a religious belief, we are inclined to hold to it even after we are plainly shown it does not harmonize with the Bible. This complex is a contributing factor to our spiritual blindness.

Ever since the first of these humble, honest, individuals was born to earthly parents nearly six thousand years ago, God has been supplying the seeing eye to those willing to see. He provided this vision to the Patriarchs

and Prophets through the medium of angels, to Jesus and the Apostles through the power of the Holy Spirit, and to us by His written Word. Through this seeing eye of divine revelation we know that the universe, in place of being an appalling waste of uninhabited and uninhabitable worlds with the exception of our little earth, is a limitless domain of teeming life; that every star that shines is the abode of glorious immortal beings who bear the image of their Creator. Beings, who, like ourselves, were once mortal, erring creatures of the dust, the natural offspring of their planet. However by complying willingly and perfectly with the Creator's universal moral law, they made themselves worthy of the reward of immortality; worthy to have their "vile," mortal bodies changed that they might be fashioned like unto the glorious, effulgent body of their Maker, worthy to become the exclusive inheritors of their celestial homes, as the faithful of earth will be of this planet, and perpetually shine forth in testimony of His saving power.

Having had our eyes opened to behold this glorious picture of God's munificence and mercy, there should be nothing of self we would not sacrifice to be worthy of becoming an earthly member, great or small, of His heavenly family. We have had and have today living examples to show us that the truly wise and truly humble will thus do.

We have been convinced that a more liberal Paymaster than our heavenly Father does not exist. And we have therefore, just for the opportunity to work in His vineyard, given up much—worldly ambitions, worldly friends, and worldly pleasures. In His service we have had zeal for His Word, disseminating His truth far and wide. We have performed many services essential to the promotion of His cause, entertained strangers, helped needy brethren, etc. And we have been humble enough to believe His promise that for all these acts He will pay us well, provided we remain in His vineyard until either death or the coming of Jesus overtakes us.

We have even laid aside many of our contrary ways. But it may be that through the blindness of our hearts we have neglected to put forth sufficient effort to overcome the most tenacious of our sins only to find that now, because of our former lax attitude, our resistance to evil is at a low ebb, even though we are pressed for time. And thus our confirmed enemies have accumulated strength, being now as mountainous giants in our field of battle. Yet the sling and stone of God's word are still available for our use if only we will bring them to our rescue.

The Goliath of sin can yet be killed if we practice with our weapons daily and with intensity until our aim is sure, our swing mighty, and the striking force of our missile deadly. When he lies prone at our feet, with his head completely severed, then, and only then, will we be worthy to have our eyes opened to behold the wonders of eternity, to possess the seeing eye in the fulness of immortal power, even of beholding, in due time the Eternal God!

O give thanks unto the Lord, for he is good; his steadfast love endureth for ever!—Psalm 118:29.

The Royal Grant

IN 1492 when the new world was discovered there were many kings in the European countries, some great, some unimportant. Many people then believed kings were indispensable. With the passing of time many people have changed their minds about this. By contrast with the common people, kings in those days were wealthy, their subjects were miserably poor and helpless, and taxes were burdensome. The people had very little actual money, hence taxes were paid mostly in grain, livestock, and such things as the people had. Because of this the kings themselves were usually short of ready money.

When Columbus sailed west and discovered the new world, his expedition had been financed by the king of Spain who was deeply in debt. This was because he had just terminated an expensive war which expelled the last of the Moslem people from Spain. King Ferdinand began selling favors in the land, and his successors paid off many debts with generous pieces of American real estate, which were politely called Royal Grants. For many years, under this system, large tracts of land were given away in the North and South America. Some of this was in places which later came to be known as Texas, Arizona, California and New Mexico. Some grants were larger than many countries are today.

A Royal Grant is interesting for several reasons. First of all it consisted entirely of undeveloped land. It was isolated from all populated areas. It needed plenty of courage and hard work to make it worth anything at all. The brave people who came from Spain with a few cattle, horses, seed, and some tools were up against a difficult proposition to make their grants sustain life and become worth something, without mentioning the word prosperity. Briefly, a Royal Grant consisted of one thing—opportunity.

When we pause to think of it, the idea of a royal grant was not entirely new, even with the kings of Spain. During the six-thousand-year period since the plan of salvation was revealed to men, the Great Eternal, who holds true title to all of this earth, has been offering royal grants to everyone who cares to develop them. The comparison is interesting. God's royal grants lie within the unexplored world of each individual. They are entirely undeveloped; and much courage, and a lifetime of hard work, is needed to make them worth anything. They require isolation from the rest of the world. If developed successfully they will sustain life, the life of the new man. They consist entirely of opportunity, opportunity for spiritual growth. As said the Great Apostle: "work out your own salvation with fear and trembling" (Phil. 2: 12).

When we accept one of the Royal Grants we find, even as did the Spaniards, that many problems and hardships go with it. Developing our Royal Grant exposes us to hazards and difficult situations we had not anticipated: stony ground—the hearts hard and stony; persistent thorns springing up with the grain—the cares, riches and pleasures of this world. And who could have anticipated the depths of duplicity and deceit he would encounter in exploring this new world of self? "The heart is deceitful

above all things, and desperately wicked: who can know it?" (Jer. 17: 9).

The Takers Few

Compared with earth's many millions only a very few have accepted God's Royal Grant. It is as Jesus said "... few there be which go in thereat." Many do not see an opportunity in the offer. Some see, but feel the opportunity does not include enough freedom. Others see and understand but believe it not suitable for them. If we see and understand, we may lack only the will power to go ahead and do the work. As in Jesus' Parable of the wedding feast prepared for the king's son: when invited to the wedding some "made light of it, and went their ways, one to his farm, another to his merchandise." Jesus said, "the laborers are few." And even within ourselves we see that condition prevailing. If we really get down into the work of developing our Royal Grant, we shall find it demands our best energy and talent, but every success brings the greatest satisfaction and happiness.

Many valuable lessons will be learned in developing a Royal Grant. One that Jesus learned started with a lesson at twelve years of age. He knew He had a Royal Grant, an opportunity from His heavenly Father, and He was anxious to be developing it when He said, "Wist ye not that I must be about my Father's business?" But there were eighteen years of more important work which had to come first. In any project some things must come before others. In developing a spiritual Grant the order of work is important too; and the lesson Jesus learned, He passed on to us when He said, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

The King of Spain could do no more than grant lifetime rights with the privilege of bestowal to heirs. The Eternal likewise grants lifetime rights, but adds the unusual provision that if certain strict development requirements are met, the lifetime rights will be extended permanently, for time without end. And with this, the life to enjoy the rights. And this is the requirement: the value of our Grant must be at least doubled within a given period of time. If I have a one talent Grant, I must by my personal efforts make it worth two talents. If you have a two talent Grant, you must make it worth four. And if your neighbor has a five talent Grant, he will have to work the harder to make it worth ten talents. His work may seem the easier to us, but to him it must be at least as difficult as our own. But whatever the value of our Grant, if we put enough work into it, we are definitely assured of permanent possession, and who could ask more?

It is not difficult for us to understand that our Royal Grant consists of our life, our knowledge of God's Law and His plan for the future of this earth, and the favorable circumstances which surround our lives. More, it should be easy to see that we have left much undone which must be done, to double the value of our Royal Grant.

It is well to regret this failure, but it is the better part to look to ourselves that we lose not those things which we have wrought, and get the rest of our work hurried on to completion. God gives the Grant, the Royal opportunity. The work must be ours if ever we enter in.

Meditations

On the Word

"This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house" (Ezekiel 43: 12).

Ezekiel's vision of a symbolic temple has stood for four and twenty centuries as a deep mystery to the theologian and a challenge to the student. And while many of its painstakingly recorded details are to this day seen "through a glass, darkly," the underlying principles and broad outlines are clear and understandable. The verse upon which we meditate is one of the keys which unlock the mystery for the honest seeker after truth.

"The things which were written aforetime," Paul asserts, "were written for our learning: that we through patience and comfort of the Scriptures might have hope" (Rom. 15: 4). There would be little inspiration, patience, comfort or hope for us in the contemplation of a set of rather archaic specifications for a non-existent literal building, the day-dream of a long-dead Hebrew sage. But when we compare "spiritual things with spiritual" (I Cor. 2: 13), it becomes at once a living, breathing, eloquent message for all ages and peoples.

Those familiar with the language of the inspired writers of the Bible know that the house or building or temple of the Lord is His people, His church. "Christ, as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," said the great Apostle in Hebrews 3: 6. Also in I Cor. 3: 9 and 16 we are informed, "... ye are God's husbandry, ye are God's building. . . Know ye not that ye are the temple of God?" To his son Timothy he wrote of "the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3: 15). The foundation of this house or temple is stated to be the words of the apostles and prophets, Jesus Christ Himself being the chief corner stone (Ephesians 2: 20). Peter describes both the building and its component parts: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2: 5).

With this understanding, we may profitably read the verses preceding our text in Ezekiel 43 (10, 11).

"Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, . . . and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

It is of little use to try to interest a man in a new thing so long as he is perfectly satisfied with the old. So until men and women become dissatisfied with their past life and ashamed of their unprofitable ways, they will not be interested in the pattern of a new life, with the laws and ordinances which make it possible. "You may lead

a horse to water," says the old adage, "but you can't make him drink"—unless he has a desire for water. So with the truth, the new and living way. There must be first an awakened mind, a hunger and thirst for something better, before the "strong meat" of the Word will be eaten and the difficult work of forming a character acceptable to God seriously undertaken. But when this desire is manifested, there is a direct command to those who possess this knowledge, to "show the pattern of the house." This is the real significance of Paul's injunction, "If thine enemy [one who has been an enemy to truth and righteousness] hunger, feed him; if he thirst, give him drink" (Romans 12: 20).

And "this is the law of the house: Upon the top of the mountain"—ah! this is the house spoken of in Micah 4: 1. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." This house, or temple, or people of God, are the faithful of the six thousand years, the rulers or aristocracy of the Kingdom of God (Rev. 14: 1, 4; 5: 9, 10). Their power shall be established firmly in the top of the mountains; not literal mountains, but in high position, exalted above all earthly powers. "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." This "house," or ruling class, will teach the nations the ways of the Lord Jehovah throughout eternity, promulgating and enforcing righteous laws which shall cause them to learn the ways of peace and brotherhood and true civilization.

"Upon the top of the mountain the whole limit thereof round about shall be most holy." Holiness means simply the keeping of the commandments of God. Most holy—the superlative form—describes those who form this house or exalted church, for the great King shall have only the best to sit with Him on His throne. He, of course, is the holiest of all, by virtue of the speed and certainty with which He perfected His character; but every "stone" in this building must attain the same standard of perfection, even if a longer probation is required. This is the law of the house, adapted to every age and condition by its "present truths," yet immutable in its underlying foundation, which is perfect obedience to every commandment. The rulers perform this work under adverse circumstances, hence a greater reward will be theirs: the subjects, with vastly more favorable conditions, will nevertheless be required to attain perfection by crucifying the flesh and becoming new creatures, for "the whole limit thereof round about shall be most holy."

As the Millennium progresses, the sphere of influence of the reigning house will expand year by year, until the entire earth is included in its limits. An interesting comparison is the metaphor of a deepening, swelling river issuing from the house, as described in Ezekiel 47. When this expansion is complete, our planet will have come of age, fitted to take its place in the family of fully glorified worlds which shine in limitless space. With such a prospect in mind, well did the sweet singer of Israel exclaim, "Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever" (Psalm 93: 5).

Your Questions Answered

BIBLICAL PERSONAL CURRENT



Do you have a question? Personal replies to Biblical questions will be sent to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. The MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

Which Scripture passages exactly states that Jesus was completely immersed in Jordan river at His baptism?

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him" (Mark 1: 9, 10). "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3: 13, 16).

What do the Scriptures teach regarding the position of women in the Church?

Women are equal with men; for example read of the women who helped Paul (Phil. 4: 3). "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, . . . there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 27, 28).

Is it possible for a highly edified lodge member of many degrees to merit his eternal reward?

Being a highly edified lodge member of many degrees does not qualify him for salvation, immortality or eternal life.

Are all non-Christians bound for hell?

Yes, and no. After a brief life upon earth they fall into a sleep from which they never wake. The Bible speaks of two classes of people. One class who are under covenant with God during the 6,000 years from Adam to the coming of Jesus. They compose the one hundred million who stand at the Judgment before Christ. Dan. 7: 10, "ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." They are judged and rewarded. The other class who are not under covenant will not appear at the Judgment, will not be resurrected, but will remain in their graves through eternity, and will suffer no punishment. The Hebrew word "sheol", and the Greek word "hades", both translated "hell" in our common version of the Bible, have for their definitions, "the grave, destruction, annihilation." When they die and are placed in hell or the grave that is their end with no suffering. Hence all non-Christians are bound for hell, but hell is only the grave, and there they stay. See Psa. 49: 12; Obadiah 16; Jer. 51: 57.

Are some parts of the Bible to be taken literally and some not?

Yes, some parts or verses are literally discerned and some spiritually. II Tim. 4: 13 is a literal statement, and Paul needed no inspiration to make it: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

May 2, 1959

I Cor. 2: 13 tells us that we are to "compare spiritual things with spiritual." This statement presupposes that some parts of the Bible are to be understood spiritually.

Please explain II Peter 2: 8 concerning the soul. Many passages refer to the soul, so many people believe they have one.

II Peter 2: 7, 8 reads: "And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unawful deeds)."

The word "soul" is defined as including the intellect, sensibilities, the will, of man. Hence Lot's righteous soul; his mind, intellect, his sensibilities, were vexed.

Define atheist, infidel, cynic, agnostic, pagan, heathen, unbeliever, and religious freedom.

An atheist, according to Webster's Dictionary, is one who denies the existence of a God or Supreme Being, rejects all religious belief.

Infidel is one who rejects the Christian, and usually the Jewish conception of God.

Cynic is one who believes that human conduct is motivated wholly by selfishness, a contemptuous disbelief in human goodness and sincerity.

Agnostic is one who neither believes in the existence nor nature of God, heaven or future life, nor that the ultimate origin of the universe is known nor can be known.

Pagan, formerly, a person who is not a Christian, now a person who is not a Christian, Mohammedan nor a Jew. A person who has no religion. Pagan specifically refers to one of the ancient polytheistic peoples, who believe in plurality of gods, many gods, such as Greeks and Romans.

Heathen is applied to any of the peoples regarded as uncivilized idolaters. An uncivilized, unenlightened, irreligious person. Originally a member of any nation or people not worshipping the God of Israel; who worship many gods.

Unbeliever is one who had no religious belief. One who does not accept the doctrines of a given religion.

Religious freedom was given to the people of the United States of America at the signing of the Constitution, whereby all were given the right to worship according to the dictates of their heart. As per Bill of Rights, Article 1, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

Anybody can be humble when brought low, but it's a rare attainment to be humble when you are praised.

The wind of anger blows out the lamp of intelligence.

Just one kindly word will brighten the day of those around you.

WHAT WILL YOU DO WITHOUT JESUS?

I could not do without Him! Jesus is more to me
Than all the richest, fairest gifts of earth could ever be.
But the more I find Him precious, and the more I find Him true,
The more I long for you to find what He can be to you.

You need not do without Him, for He is passing by;
He is waiting to be gracious—only waiting for your cry;
He is waiting to receive you, to make you all His own!
Why will you do without Him, and wander on alone?

Why should you do without Him? Is He not kind indeed?
His Truth is strong to save you. Is it not all you need?
Do you not want a Saviour? Do you not want a Friend,
One who will love all faithfully who serve Him to the end?

What will you do without Him in the long and dreary day
Of trouble and perplexity, when you do not know the way,
And no one else can help you, and no one guides you right,
And hope comes not with morning and rest comes not with night?

What will you do without Him when death is drawing near,
Without His love—the only love that casts out every fear—
When the shadow-valley opens, unlighted and unknown,
And the terrors of the darkness must all be passed alone?

What will you do without Him when the great white throne is set
And the Judge who never can mistake and never will forget—
The Judge whom you have never here as Friend and Saviour sought—
Shall summon you to give account of deed and word and thought?

What will you do without Him when He has shut the door,
And you are left outside because you would not come before?
When it is no use knocking—no use to stand and wait—?
The word of doom tolls through your heart, that terrible "Too late!"

You cannot do without Him! there is no other name
By which you ever can be saved: no way, no hope, no claim!
Without Him—everlasting loss of love and life and light!
Without Him—everlasting woe and everlasting night.

But with Him—oh, with Jesus! are any words so blest?
With Jesus, everlasting joy and everlasting rest!
With Jesus—the obedient heart filled with His perfect peace;
With Jesus—perfect love and joy, and life to never cease.

You must not do without Him. It is not yet too late;
He has not closed the day of grace, He has not shut the gate.
He calls you—hark! He calls you! He would not have you go
Another step without Him—oh, do not tell Him No!

Why will you do without Him? He calls and calls again,
"Come unto Me! Come unto Me!" Oh, shall He call in vain?
"O come, ye heavy-laden, and I will give you rest!"
You cannot live without Him—with Him you're ever blest!

—*Sel. and alt.*

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